

KX

The Revd. Mr. TROSSE's
ARGUMENTS
ANSWERED;

Relating to the
Lord Jesus Christ,
And the DEITY of the
HOLY GHOST.

Taken from
His CATECHISM, and SERMON ON
Luke xxii. 31. printed at Exon.

Does God know himself best? or do we know him yet better? Shall he never tell us, there are *Three* that equally possess *all* Divine Perfections, and are but *One* God, and we tell him, that this must be? Is not this insupportable Arrogance? — *The Words of Dr. Calamy of Inspiration, p. 212. inverted and rectified nearer to Truth.*

I have sometimes thought (when I have read the Four Evangelists) that Christ was apprehensive, Men, in their *pretended* Love to him, would quite forget his Father, and *terminate* their Honour and Affections in the Son; which he appears solicitous to prevent, and more expressly *John, ch. xiv, xv, xvi, xvii,* and elsewhere. — *Mr. M. Sylvester's Preface to his Sermons, Part I.*

L Q N D O N

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ARGUMENTS

ANDS WERE D

Return to the

Lord Jesus Christ,

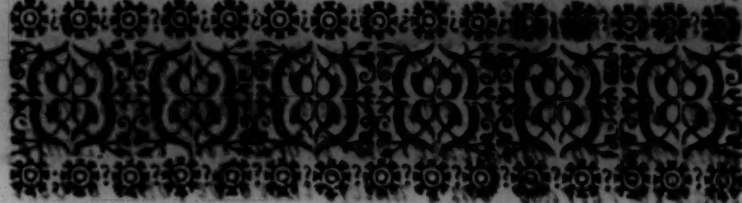
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Lake xii. is found at Essoe.

МЕТОД

The PREFACE



THE
PREFACE.

Having taken the Liberty of in-

verting and altering Dr. Calamy's

Words, with which the Title-Page

of Mr. Trosse's Arguments is

garnished, I think it but fair to

restore 'em as they were cited from his own Book;

viz. Does God know himself best? or, do

we know him yet better? Shall he tell us,

there are Three that equally possess all Di-

vine Perfections, and yet but One God; and

shall we tell him, this cannot be? Is not

this insupportable Arrogance? Which Words,

as here recited, do very plainly insinuate these

Things: 1. That God has told us, there are

Three that equally possess all Divine Perfections.

2. And that yet these Three are One God.

(And I demand of the Doctor, where God tells

us any such Things?) 3. That the Unitarians

(in relation to whom he is speaking) are ready to

tell God, That tho' they find he has said it, yet

it cannot be: else he should have placed it to their

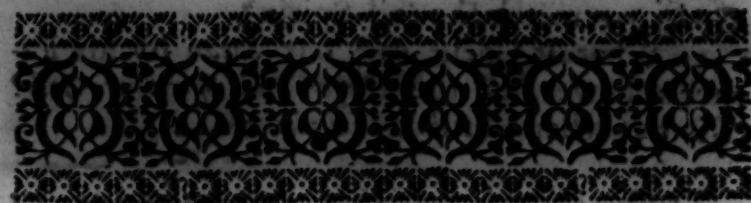
The PREFACE.

Ignorance, and not to their Arrogance, or to their presuming they know God better than he knows himself.

Which are Insinuations of Things so grossly false and uncharitable, that I will suppose him more ashamed to vindicate his Words in this Sense, than to retract 'em; unless there be some covert Meaning in it. For, perhaps, the Doctor means it only on Supposition, that God had told us such things, without believing that he has indeed said 'em; and that then it had been Arrogance to tell him, this cannot be, which is nothing to the Unitarians more than to Mr. Trosse's Admirers: So that I hope the Title-maker has mistaken the Doctor; and I the rather think thus, because a little after this, p. 294. speaking of the Scripture Account of these Matters, he expresses himself more modestly and warily, viz. There we find some Touches as to a Trinity in the Deity.

As for Mr. Trosse, I had no Knowledge of him, but suppose him a Person of Conscience, and of great Esteem, from the Care some have taken of these Fragments; and I hope the worst Inference, that any Man can make from what I have said or done, can be no more, than that probably I may judge him so weak and so honest, as to believe his own Arguments to be true.

NOTES



NOTES

ON

Mr. TROSSE

HIS

CATECHISM.

Trosse.

ANY in our Days deny the Deity of
the Lord Jesus Christ.

M Resp. But not those who own
Christianity, and who believe
that God has made him Lord and
Christ; to the Glory of the Father,
who has set him a God over all.

A&Sii.36.

1 Cor. xv.
27.

Trosse. If Christ were not God, he could not, by his
own Power, overcome the Devil and the World.

Resp. 1.

NOTES on Mr. Trosse's Catechism.

Resp. 1. Why may not one below the supreme God, overmatch the evil Spirit?

2. What if Christ cast out Satan by his Father's Power, or the *Finger and Spirit of God*? 'Tis but what Christ says *Luke xi. 20.*

Trosse. He could not, then, have waded thro' the Wrath of God.

Resp. 1. God was never wroth with Christ, who did all things well, and was even as a *Sacrifice well-pleasing to him.* God was not his Terror, but his great and only Comfort and Joy in his worst Sufferings. *I am not alone, because the Father is with me.*

2. Again, If Christ were supreme God, whose Wrath could hurt him? for what is Infinite can't suffer, nor can make infinite Satisfaction, by becoming infinitely miserable. These Notions have no place in Scripture, but are the wild Fancies of ignorant Men.

Tr. Nor could he have purchas'd any Good for Sinners.

Resp. But he could, and did procure of God, that we might freely by his Grace be justified; and have the free Gift of eternal Life, which is as freely given by the Father, as by the Son.

Tr. The Denyers of our Lord's Godhead, are in this, nor a whit better than Jews and Mahometans.

Resp. Glorious Charity! What, is it not better to take Christ for our Lord and Mediator, next to God; and to honour, and love, and trust in him, as one fully impower'd to rule and save us; than to curse, and hate, and crucify him, as a Devilish Impostor and Blasphemer? Much more, if you believe but One God, a Tritheist may

NOTES ON Mr. Trolle's Catechism.

may tell you, this is no better than the Jews and Mahometans believe in this particular; and must we therefore have other Gods, like Pagans?

Tr. Christ is God's own, his begotten, his only Son: Now, we know, true, proper Sons are of the self-same Nature with their Parents.

Resp. And we know true Sons are always of Two Parents, and have distinct Beings, and are other Men. 'Tis absurd to conceive of a proper Generation, &c. after the manner of Men or Beasts, in the great God. God begets Christians, Jam. i. 18. and Christ's human Nature, is his own begotten Luk. i. 35: Son; that which shall be born (*γεννησθαι*) or begotten, Of thee, shall be called the Son of God. Nor is Christ called begotten in Scripture, before Thou art my Son, this Day have I begotten thee. Yet this Heb. i. 5. temporal Begetting was not of one of the self-same Nature, but Likeness: Nor is a Son always of equal Power and Glory with his Father.

Tr. Christ says, I and my Father are One, John x. 30.

Resp. Calvin says, this Place is abused, when interpreted against the Arians; and Christ tells how they Two are One, John xvii. 22. even as many Christians may become One.

Tr. The peculiar Titles and Names of God are given to Christ, viz. God, John i. 1.

Resp. 1. This is not peculiar to the Supreme, see John x. 34.

2. Even in this Text he is distinguished from the God. See late Answer to Dr. Bennet on the Trinity.

Tr. Ho

NOTES on Mr. Trosse's Catechism.

Tr. He is the true God, 1 John v. 20. and the great God, Tit. ii. 13. and God blessed over all, Rom. ix. 5.

Resp. The two former are plainly said, not of John xvii. Christ, but of his Father, Thee the only true God, 3. and Jesus Christ, whom thou hast sent; and we Luke find the Appearance of the Father's Glory, distinct ix. 26. from Christ's Glory. The last Text is doubtful, and 1 Cor. xv. if said of Christ, the same St. Paul explains it, 27. with Limitation. He is excepted, &c.

Tr. The Title of Lord is given him, which is the Word by which the Seventy render Jehovah.

Resp. 1. But this Title is inferior to that of God. See 1 Cor. viii. 5.
Mark xii. 36. 2. Then, the Lord said to my Lord, will imply Two Jehovah's, if *Kúeio*, Lord, mean Rev. ix. Jehovah; and Lord of Lords, will be Jehovah of 16. Jehovahs.

Tr. But many Passages appropriated to Jehovah in the Old Testament, are ascribed to Christ in the New. Ps. lxviii. 18. Isa. vi. Numb. xxi. 5, 6.

Resp. But what wonder is this, if these were spoken of Christ, as personating Jehovah, and bearing his Name? And did the supreme God. Ps. lxviii. receive Gifts for Men? See for this, Dr. Bennet's Discourse of the Trinity, c. 7. As for Heb. i. 10, 11. it appears not that 'tis said of Christ. See the Answer to Dr. Bennet.

Tr. The peculiar Works of God are ascribed to Christ; as, First, Creation of all Things, Joh. i. 3. Col. i. 16.

Resp.

NOTES ON Mr. Trosse's Catechism.

9

Resp. 'Tis only by him, as the Medium and Instrument in the Formation of Things; under God; who, as the Principal, created all Things by Jesus Christ. And so for the next Thing. Eph. i. 9. Heb. i. 2.

Tr. Secondly, Preservation, Heb. i. 3.

Resp. 'Tis rather governing all, and 'tis in the same Way.

Tr. Thirdly, Ruling all Things, Mat. xxviii. 18.

Ref. But 'tis said to be by all Power given him of the Father, which confutes the Argument 'tis brought for. So Phil. ii. 10. God gave him a Name above all; and Acts ii. 36. God made him both Lord and Christ, and to him the Son himself shall acknowledge his Subjection by a solemn Surrender. 1 Cor. xv. 28.

Tr. Fourthly, Miracles, real Miracles, John v. 36. and he gave that Power to others also.

Resp. True, they bear Witness that the Father sent him, as the Words say, not that he was the self same God, for his Disciples wrought Miracles; and greater Works than I do, shall they do, John xiv. says our Lord. They also gave the Power to 12. others, but they did it in Christ's Name; and Acts viii. Christ in his Father's Name; I come in my Father's Name; as the Father sent me, so send I you, — Joh. v. 43. receive ye the Holy Ghost. I'll pray the Father, and he shall give you another Comforter. John xx. 21, 22. c. xiv. 16.

Tr. Vanquishing wicked Angels, Col. ii. 15.

Resp. Michael and his Angels may overcome the Dragon, called, Satan, and yet not be equal to God; and even Christ cast out Devils by the Finger of God; and so did the Seventy Disciples by

B

Power

Luke x. 17. Power from Christ; The Devils are subject to us, but all thro' God's Power.

The Design of all this, is not to level the Lord Jesus Christ with the Apostles, but to shew how far such Things are from being proper to God. If Christ did not say, *I can of my self do nothing*, but had said, *That without Power granted him from the Father, he could do all independently*, it had been to the Purpose to prove what is peculiar to God, but else not.

The other Works, of *Sanctification, Regeneration, Perseverance, Salvation, Resurrection, and judging Men and Angels*, and the like, will easily be accounted for, by the Power granted by God to him, as Mediator: So that even by the *Man* John v. 22. 27. *Christ Jesus, shall God judge the World.* But still, Acts xvii. 31. *God the Father is the great Judge of all, and Christ only is the delegated Judge.*

23.

Tr. But the Attributes peculiar to the eternal God, are ascribed to the Lord Jesus Christ; as, *First, Eternity*, John i. 1. *in the Beginning the Word was*, Prov. viii. 22.—31. Heb. ix. 14.

Resp. But how comes in the Beginning, to signify without Beginning? Before the Beginning of this Creation, is not a strict Eternity; and if all Matter were capable of having been created from Eternity, (as some conceive) this wou'd not render it our God, by being Eternal. And this Text, *Prov. viii. 22. by the Seventy, and the Primitive Christian Writers*, was constantly read, *Thou hast created me the Beginning of thy Ways*; and so Col. i. 15. *Christ is the First-born of all the Creation*; and the *Eternal Spirit*, Heb. ix. 14. is the *Holy Spirit* in most Copies; and yet 'tis but Everlasting Spirit neither.

Tr.

NOTES on Mr. Trosse's Catechism.

11

Tr. Secondly, Immutability, Heb. i. 12, 13.

Resp. This only speaks Continuance; and so does Immortality in the Saints and Angels, who cannot die, Luke xx. 36. But where is the eternal Immutability? Was not Christ of rich made poor, and for a little while lower than Angels; 2 Cor. viii. 9. and then again, crowned with Glory above 'em? Heb. ii. 9. Is here no Shadow of turning? no varying?

Tr. Thirdly, Omnipresency, Mat. xxviii. 20. John iii. 13.

Resp. The last Text is justly rendred, the Son of Man who was in Heaven; for so the Word is rendred, John ix. 25. I was blind; compare Chap. vi. 62.

But allowing Christ to be with his Disciples on Earth, when ascended to Heaven, it is with his assisting Grace, by the Power and Spirit of the Father: And what is even direct Presence to all on this Spot of Earth, this Drop of a Bucket, to the filling Heaven, and the Heaven of Heavens, never said of Jesus Christ, but of God? Is not the Sun present to more than this Earth, by far? Does not one Devil lead all Sinners Captive; 2 Tim. ii. 26. and one evil Spirit work in the Children of Disobedience? And cannot Christ excel him, and yet Eph. ii. 2. be not Supreme and Infinite? And how did the Son come down from Heaven to take a Body, John vi. 38. if Omnipresent?

Tr. Fourthly, Omniscieny, John ii. 25. Mat. ix. 4.

Resp. But did not the Apostles also discern the Spirits, by Gift from God? 1 Cor. xii. 10.

And did Christ know the Day of Judgment?

Mark xiii. Of that Day knows not the Son, but my Father only.
32. Tho' now, since that, the Lamb has open'd the
Rev. v. seal'd Book, and the Father has reveal'd such Mat-
Rev. i. 1. ters to him. He who only knows all Things
originally, and immediately, and so is the only
wise.

Tr. Fifthly, Omnipotency, Rev. i. 8.

Resp. That Text is not said of Christ, but
the Father, whose Character it was; v. 4. who
is, was, and is to come, in Distinction from Jesus
Christ; yet Christ is, and was endowed with
all Power, but from the Father; God anointed him
with Power, and he went about healing, &c. for God
was with him. The Title Almighty, is in the
ancient Creeds. (Παντοκράτωρ,) appropriated
to God the Father, never to Christ.

Acts x.
38.

Tr. But, in the last Place, religious Worship, that
appertains only to the Deity, is given to him.

Resp. Then it must be supreme and ultimate
Worship, for the Man Christ may have infe-
rior Worship.

Tr. viz. First, Trust and Confidence, believe in
God, and in me, John xiv. 1.

Resp. So Exod. xiv. ult. They believed in the Lord,
and in his Servant Moses, as in the Hebrew; yet
our Faith rests not here, without passing thro'
Christ to God, as the ultimate Object, who thro'
him do believe in God that raised him, that your Hope
might be in God.

1 Pet. i.
21.

Tr.

NOTES ON Mr. Trollop's Catechism.

Tr. Secondly, Prayer, 1 Cor. ii. 3. Grace be to you from our Lord Jesus Christ, Acts vii. 39.

Resp. 1. As for the first Text, it may as well be said, Prayer is made to the seven Spirits, or Angels, (the Lamb's seven Eyes) Grace be to you Rev. i. 4. from the seven Spirits, which are before his Throne. c. v. 6. It seems rather a Wish, or else all Prayer is not peculiar to God, but only when he is the ultimate Object of Prayer.

2. We ask nothing of Jesus Christ directly and ultimately, but as one empower'd by, and interceding with the Father, In that Day ye shall ask me nothing; whatsoever ye shall ask the Father in my Name, he will give it you. We present Sacrifices to him, but then 'tis as to our High Priest, that he may present 'em to his Father; and in Heb. xiii. this we Honour and do Homage to him, under the Supreme.

Tr. Thirdly, Bodily Adoration, Rev. i. 17. Phil. ii. 10.

Resp. But this was oft given to Creatures; Acts x. 25. refused indeed by Peter, but not censured.

Tr. Fourthly, Baptizing into his Name, Mat. xxviii. 19.

Resp. 1. Baptizing is but the way of Discipling Men, as that Text intimates; and there is nothing in it that implies the Person must be God Almighty, to whom Disciples are made; our Lord Jesus tells 'em, he had a Commission from the Father, and therefore bids 'em go and lift Men for the Service of the great King, under himself, who was commissioned by him; and under the Holy Spirit, which was the Seal and

1 Cor. x. and Ratification of his Commission. So the
2. Jews were, in effect, baptiz'd into Moses, and
John ix. were Moses's Disciples; Much more may the Lord
29. Jesus (who is a greater Law-giver, tho' under
God, and a Son in God's House, where Moses was
but a Servant) gather Disciples.

2. And for his being join'd with the Father, 'tis
common, in some religious Matters, to join with
God some of his Retinue, and inferior Beings.
Rev. i. 4. Grace to you from God the Father, and from the
1 Tim. v. Seven Spirits. I charge thee before God, and the Lord
21. Jesus, and the elect Angels, that thou observe these
Things.

Tr. But it shews the Perverseness of Man, who dares
deny a Truth, clearer in Scripture than the Light at
Noon-day, because it is not agreeable to Carnal Reason.

Resp. 1. But did any Man yet ever use so many
Arguments to prove it was Light at Noon? or
sweat and strain so to prove it; or end, and then
begin again, as conscious that still the Proof is
defective? I doubt, this is rashly said.

2. And how is Carnal Reason offended at the
Notion? Is all Reason Carnal and Wicked? Or
is not the Flesh as much now to be served, by
receiving the fashionable Opinions, as by the
contrary? Is not the Deity of the Father, as
great a Curb to the Carnal Mind, as that of the
1 Cor. iii. 3 Son? And are not the Professors of this, as Car-
nal by Envy and Strife as any other Men? And there
may be as much lazy Sloth in taking up with
what is first taught us; and as much Pride in
pretending to high Faith, and in being ashamed
to confess our old, long-defended Opinions, to
be at last but sad Mistakes; as in any thing
else.

NOTES ON Mr. Trosse's Catechism.

25

Ans. Tr. But it makes the Love of Christ more to be admired, that being essential God, he should become a miserable Man, Phil. ii. 6, 9.

Resp. An infinite, never-blessed, impossible God, cannot be poor and miserable, nor empty himself of his eternal and necessary Fulness, who he were united to a poor Man. But a glorious, inferior, subordinate Person might indeed suffer Loss and Pain, not only relatively, but really, which is sensibly moving, and astonishing, self-denying Love indeed.

Ans. Tr. But being God, he can easily save us; for he ever lives, to make Intercession for them that come to God by him, Heb. vii. 25. And if Christ be God, he is almightily prevalent with his Father.

Resp. This Argument confutes it self; for, does the supreme God's Ability lye in saving us, by making Intercession with another? Is not his own Power prevalent enough of it self? But this shews, that Christ is sufficient to save us, as a subordinate Mediator with the Most High; and as such, he is worthy to be trusted in, worthy to be obey'd, to be believ'd in all he says, to be loved above Father and Mother, and Life it self, and to be owned as our Saviour; and worthy is the Lamb slain, to have Blessing, and Honour, and Glory, and Power ascribed to him for ever, after him who sits upon the Throne of imperial Majesty; on Rev. v. 13. the right hand of which Throne, the Lord Jesus is set on Heb. viii. high.

I.

So that all the Merits of his Life and Death are not gone, nor all the Truth of his Doctrine lost, if he be still in this Capacity, able to save to the utmost, such as come by him to God. 'Tis a poor Argument to say, 'Tis impossible a mere finite Creature can

NOTES ON Mr. TROSBY'S Catechism.

can satisfy an infinite God for Sin. For a perfectly infinite Creature is not to be found; and an Infinite God is impossible. And where is infinite Satisfaction required? . . .

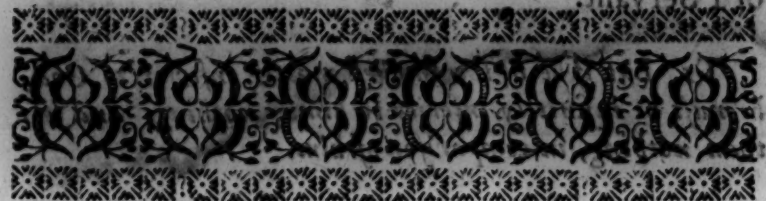
Not moved then with ignorant, magical Exclamations, or with Scurrilous, insulting Reproaches, of being Lyars, Blasphemers, Renouncers of God himself, and Antichristian Wretches; that pretend to be Christians; and such horrid Language; we still assert, That we own Jesus is the Christ, tho' we do it to the Glory of the Father; and so, deny neither the Father, nor the Son; and hope we shall be accepted of both, whom we love, and serve, and wait for; and shall not fare the worse for the rash Judgment of uncharitable and confident Men.



NOTES

NOTES ON Mr. TROSSE'S Sermon.
God-like Majesty, he submitted to suffer the
Cross, as if he had been a Slave, or in the Form
of a Servant.

17



Resp. Forasmuch as all things consist of some In-
feriority in the Relation of Son, and some Pre-
eminence in the Relation of Father, it is great
Wonder that Christ should have been so lowly
I think this Conclusion is very strange: I durst
not use such degenerate Words of the Lord of Glory
(much more so, than when he was a Creature),
and I will leave it to others to say whether it
be any such thing.

NOTES

ON
Mr. TROSSE

HIS SERMON.

John. xxi. 6. I have now and I will have a new

fisher is the first and Word of his

Trosse.
IS said, Phil. ii. 6. That Christ was
equal to God, and thought it no Rob-
bery so to be: Now he that is equal
to God, must be God.

Resp. Nothing but another

God can be equal to God; and who in Heaven can

be compared to the Lord? Who among the Sons of the

Gods? The Words render'd equal to God, should

be like to God; The Text expresses Christ's

Humility, in that he did not eagerly and ha-

stily catch at this Likeness and Form of God, as

Men do at their Prey; but waving his glorious,

C

God-

NOTES on Mr. Trosse's Sermon.

God-like Majesty, he submitted to suffer the Cross, as if he had been a Slave, or in the Form of a Servant.

Tr. But if he be the smallest matter inferior to God, he must be infinitely inferior to him ; nothing, and less than nothing, in comparison of him.

Resp. Forasmuch as all sides confess some Inferiority in the Relation of Son, and some Pre-eminence in the Father, by which he is greater, in deference to Christ's own Words, *John xiv. 28.* I think this Conclusion is very daring : I durst not use such degrading Words of the Lord of Glory (much more so, than calling him a Creature), and shall leave this Inference to them who are so desperately bold as to make it ; and am sorry to find there are any such.

Tr. He has all the Attributes of the Godhead ascribed to him ; and is equal to God himself.

Resp. Is Self-existence, Independence, &c. ascribed to him ? Is he said to be the Lord God of Gods, *Josh. xxii. 22* ? Is he said to have known all Futurities, even the Day of Judgment, as the Father ? Is the Father's Honour and Worship said to be to the Glory of the Son, as the ultimate End ? Is it ever said to us, There is but One God, and he is the Son, as is said of the Father ? Is he ever called, The God of the Father, as the Father is the Head and God of our Lord Jesus Christ, *1 Cor. xi. 3.* *2 Cor. xi. 31* ? Could the Son do all things of himself, *John v. 30* ? or, Did he give to the Father, to have Life in himself, *ver. 26.* as the Father gave to him ? Are these no Marks of different Attributions ?

Of the HOLY SPIRIT.

Tr. **F**ROM the Scripture there are many and clear Proofs of the Deity of the Holy Ghost, or Spirit.

Resp. There are so many different Senses of the Word *Spirit* in Scripture, that 'tis absurd from the Deity of the Spirit in one Sense, to argue for it in all the rest. God the Father is himself an *Holy Spirit*; his Power is the *Holy Ghost*: for, to make the *Third Person* Christ's Father, will confound the whole Gospel; and the Manifestations of God's Power and Energy, in the Communications of miraculous Gifts, of Wisdom, Power, and holy Elevations of Zeal, or in holy Inspirations, are commonly called his Spirit, that fell, was poured out, or came on Christians, &c. in the New Testament History; in which Sense, the *Holy Ghost* was not yet, as 'tis said John vii. 39. before Christ was glorified.

Now none of these are the *Spirit*, in the Sense of another Person distinct from the Father, and therefore Characters and Works attributed to the former, are no Proof of the Deity of the latter; and by this, most of the Proofs here brought, are to no more purpose, than that Psal. xxxiii. 6. By the Breath of his Mouth. For, to God and his Power, many greater Things may be ascribed, than to another distinct Person,

NOTES on Mr. Trosse's Sermon.

who yet is a Spirit, and of which the Question now in hand, is, Whether he be the supreme God?

Tr. He is expressly called God, Acts v. 3, 4.

Resp. Not at all; but the Father is the God lied unto, by lying to his Spirit and Ministers, or to those whom he had inspired, and who acted from him; as *Thess. iv. 8*. It redounds to this in the Consequence, *Luke x. 16*. that 'tis against God himself.

Tr. Things said of Jehovah in one Text, are ascribed to the Holy Ghost in another.

Resp. Well may God be said to speak what a Messenger by his Order speaks; or what is spoken by his Inspiration.

Tr. Sin is said to be committed against the Holy Ghost, and such Sins too, as are unpardonable, *Mat. xii. 32*. Now Sin is committed against God only.

Resp. 1. Surely one Man may sin against his Neighbour, *1 Sam. ii. 25*. and against his own Soul and Conscience.

2. But yet there is no such Word in Scripture as Sin against the Holy Ghost, who is never ityl'd our Lord, or Law-giver there: 'Tis only said, he who speaks against the Holy Ghost, and blasphemes; — which is a great Sin against God.

3. Besides, 'tis the Power and Finger of God in miraculous Operations, that is the Holy Ghost mentioned there, and which some revild and call'd the Power of the Devil; and that before ever the Person, viz. the Comforter, came. And,

4. Then

NOTES on Mr. Trosse's Sermon.

4. The Unpardonableness of it was not because it terminated on the Holy Spirit (as if he were a more formidable Object than the Father), but because it was a Sin against God, under the highest Aggravations, in Contempt of the strongest Arguments of Conviction; as if one should say, Other Sins against God may find easier Pardon; but he who sins against his Conscience, it shall hardly be forgiven him, tho' Conscience is not God: So he who sins and blasphemes against the Holy Ghost, and tramples on the most convincing Evidence and Credentials that could be given, offends God above all.

Tr. *Divine Worship is ascribed to the Holy Ghost, viz. First, Baptism, Mat. xxviii. 19.*

Resp. This, I have shewn, does not prove the Point.

Tr. Secondly, *Prayers are made to him, 2 Cor. xiii. 14. The Communion (or Communication) of the Holy Ghost be with you. Rev. i. 4. Grace be to you, and Peace from the seven Spirits before the Throne.*

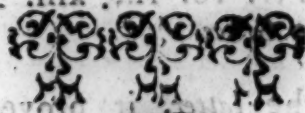
Resp. The former Text contains but a pious Wish of Spiritual Gifts; and it might as well be said, when St. Paul writes, *Grace be with you all, Amen, Col. iv. 18. Heb. xiii. 25.* that 'tis a Prayer made to Grace.

And as to the latter, it proves *Seven Spirits* to be God, if any at all, which is something too many, and above *Two Trinities* of Persons; and yet they are not *on the Throne* with God and Christ, but *stand before the Throne*, and are *Seven elect Angels*, whose kind Ministry St. John wishes to the Churches.

And

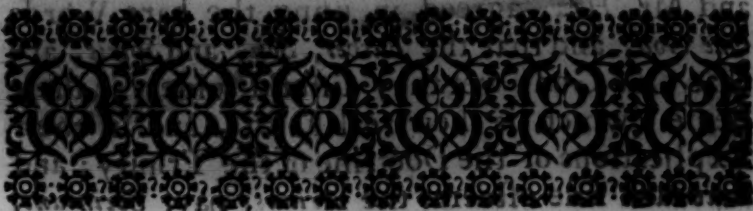
And therefore, if the Holy Ghost be never called God; be never prayed to in Scripture; if we are never called the Servants, nor Church, nor Kingdom, nor People of the Holy Spirit; if never required to Pray, nor give Thanks, nor Praise to the Holy Spirit (but to God for and by his Spirit) and only are bid to be guided by, and not to quench, nor grieve the Spirit (as may be said also of our own Conscience): If so, then what Ground is there for all Mr. Trosse's Inferences of Prayer, and giving Thanks for all to the Holy Ghost, and joining him with the Father in all our Devotions? If any such things might justly be inferred from Christian Principles, surely the Apostles were as much concerned as any, to make such Inferences, and to have put 'em in practice, for our Imitation; and to have left us some little more express Precedent of praying to the One Spirit, than to the Seven Spirits.

And thou, O Heavenly Father, give thy Holy Spirit to all who ask it of Thee, that among all Christians, the Fruits of the Spirit may be Love, Peace, Long-suffering, Goodness, Gentleness, and Meekness!



POST.

By which it appears, that however Dr. South
and Dr. Sherlock, or (if it please better) Dr. Oates



better than the other, as better Christians or
wiser Men; but it had been very strange indeed,
if those Men had rejected the Unity of the Godhead
into God the Father, who had not only done so,
but also had rejected the Unity of the Godhead

POSTSCRIPT.

But if Dr. Oates or Dr. Sherlock did it not, it is

Word or two to the Gentleman
behind in the *Postscript*.

A Dr. Sherlock has over and over de-
clared, "That the Three Divine
Persons, are Three distinct, in-
finite, eternal Minds or Spirits; and that, tis
Here'y and Nonsense to judge otherwise."

"And again, Your Lordships cannot but know,
" that *Tritheism* is worse and more reproachful
" to Christianity, not only than *Sabellianism*, but
" even than *Socinianism* it self, as being contrary
" to all Natural as well as Revealed Religion,
" by destroying the grand fundamental Article
" of both, viz. The Unity of the Godhead; which
" *Socinianism* does not inroach upon: And yet,
" in a further Degree, it is worse than *Arianism*."
*Preface (to the Bishops) before the History of Valen-
tinus Gentilis the Tritheist, by Dr. South.*

By

POSTSCRIPT.

By which it appears, that however Dr. South and Dr. Sherlock, or (if it pleases better) Dr. Owen and Mr. How, agreed in using the bare Words, *One God*; and that the *Father, Son, and Spirit*, are that *One God*; yet they differ'd widely in their Sense (which is their real Faith), and in their Explications of the Doctrine of the Trinity; and that each side esteems the *Arians*; nay, *Socinians*, better than the other, as better Christians or wiser Men; but it had been very strange indeed, if those Men had resolved the Unity of the Godhead into God the *Father*, who held no Unity, but of *Three Gods*, if *Three* distinct infinite Minds be such; and if this be not so, I wonder what is.

But if Dr. Owen or Dr. Sherlock did it not, 'tis much better if St. Paul, long before 'em, did thus resolve the Unity of the Godhead into God the *Father*; by saying to us (Christians) *there is but One God, even the Father, and but one Lord Jesus Christ*, I Cor. viii. 6.

And that *One* supreme God, may consist with *One* subordinate, is no just Difficulty to one who is for the *Nicene Creed*, *God of Gods*; or for that Text, *Heb. i. 8, 9. O God—thy God hath anointed Thee*.

FINIS.

